
Mr. *L E W I S*'s

S E R M O N

PREACH'D

SUNDAY *August* the 10th 1729.

Mr. E. W. 133

SE R M O N

PREACHING

Sunday Night the 10th 1839.

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*The Conference between Our SAVIOUR
and the Woman of Samaria at
Jacob's-Well.*

Set forth in a

S E R M O N

PREACH'D at

Tunbridge-Wells :

ON

Sunday AUGUST the 10th 1729.

BY

GEORGE LEWIS, A. M.

Vicar of WESTRAM, in KENT.

L O N D O N :

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The Conference between the
and the Women of America in
Jacob's Well

October 19

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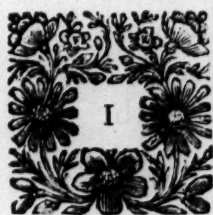
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JOHN iv. 9.

Then saith the Woman of Samaria unto him, how is it that thou being a Jew, askest drink of me, which am a Woman of Samaria? for the Jews have no dealings with the Samaritans.



IN order to prepare your Attention, for the Conference between our Saviour, and the Woman of *Samaria*, and before I proceed to raise any useful Doctrines from the Text, for the better regulating our Conduct and Conversation in our Intercourse, and Dealings with one another, it will be necessary to premise the Occasion of CHRIST'S Journey through *Samaria*, and the Reason of this Woman's uncivil, unkind, denial of a little Water to a thirsty Stranger, and a wearied Traveller.

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THE blessed JESUS being about to plant a pure Religion, and proclaim the Gospel of glad Tidings in the World, contriv'd all the wise Means of propagating his Doctrine, and consulting the Safety of his Ministers, as well as the Spreading of Christianity, he allows an innocent Flight from the Fury of Persecutors; and as he was the Head of the Church, and an Example to his Apostles, and Disciples, that were to be sent to preach the Word, he shews, by his sudden Departure from *Judea* into *Galilee* (it being for the Preservation of his Church which was then in its Infancy) that it is a wise Part to avoid the cruel Designs of wicked Men; and that it is not inconsistent with the divine Purposes, to take a seasonable Flight, when God's Glory (which ought to be the ultimate End of all our Actions) may be more promoted by going than staying.

NOW the Occasion of CHRIST's removing from *Judea* into *Galilee*, was the Intelligence he knew the *Pharisees* had, as you find in the 1st Verse of this Chapter, of the great Success of his Ministry, and as that vile Sett of People had already betray'd *John* the Baptist, a Preacher of Righteousness, into the Hands of *Herod*, (as all Kings and Rulers have those about them, that set them against those

those honest Ministers, that are bold to tell them the Truth) our blessed LORD, who converted more than *John*, could not expect better Usage; and therefore he who *knew what was in man*, and knew without the help of Spies, which the *Pharisees* made use of, what measures those People would take, he wisely provides, by a Retreat, for his own Security.

As he journey'd from *Judea* to *Galilee*, he was oblig'd to pass through *Samaria*, and coming to a City of that Country, which was call'd *Sychar*, and being wearied with his Journey and the Heat of the Day (for it was about the sixth Hour) he sat on the side of a Well, known by the name of *Jacobs-Well*, and so call'd as part and parcel of the Ground that *Jacob* gave to his son *Joseph*.

AND lo! the Providence of GOD that disposes small Matters, and makes them instrumental to mighty Changes, renders this seeming accidental Juncture, an Occasion of the happy conversion of a Sinner; for whilst he thus sat hungry and a dry (for the Disciples were gone into the City, to buy Meat, and were not return'd; and there were none yet come to the Well to draw Water, that might give him to drink) (for
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he was in all things in Hunger and Thirst, and all other Infirmities (Sin only excepted) like unto us, and having such an Experience knew better how to pity) as he thus sat waiting for Refreshment, there came a Woman of *Samaria*, a very ill Woman, of a corrupt Religion, and a scandalous Character, and her business only to draw Water.

JESUS, to shew that we may stand in need of Helps, from the meanest of our fellow Creatures, and to teach an useful Lesson of mutual loving Kindness one toward another, does not think it beneath him, to ask for a little Drink, being willing to return the Favour in a more abundant Manner, (as we ought always to be as ready to do a Courtesy, as to ask one) and therefore he saith unto her, *give me to drink.*

BUT this cross, ill-condition'd, wicked Woman did not presently reply, in the obliging Language of *Rebeccah*, *Drink, my LORD, and haste to let down the pitcher upon her hand, and give him drink*; but as if she had nothing of *Rebeccah* in her, nothing of that Tenderness and good Nature, which are the becoming Ornaments of her Sex, with a churlish and scornful Air, not
 confide-

considering the Necessity of the thirsty way-faring Man; but as if glad of an Opportunity to be even with a Jew, and not caring if he were choak'd, she thus tauntingly demands of him—*How is it that thou being a Jew, askest water of me, who am a woman of Samaria*: as if she had said, how can any of you Jews, that hold us *Samaritans* in such Contempt, expect any Favour or Courtesy in this Country; you know how ill you use us, you know there is no good Understanding between us, and *that the Jews will have no dealings with the Samaritans*, and can you think I will do any thing for you? No! you may e'en perish for me; and if a Pitcher of Water would save your Life, I will not draw it.

THE Reason of this national Hatred, this Dissention between the *Jews* and *Samaritans*, let us next enquire into. The Jews were very zealous for the true Religion; they would have no Dealings, no Correspondence, or Familiarity, with any that departed from the true Worship of GOD, and turn'd Idolaters. *Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation*, Acts x. 28. and if you look into the 17th Chapter of the second Book of Kings, we shall find an Ac-

count of the Idolatry, of the People of *Samaria*. Every nation made Gods of their own, and put them in the houses of the high places, which the Samaritans had made; they serve their own Gods, after the manner of the nations: Unto this day they do after the former manners; they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment, which the LORD commanded the Children of Jacob, whom he named Israel; and tho' they had, as we read in *Josephus*, some shew of the true Religion, by retaining the use of Circumcision, Priests, and Temples; yet was there in *Samaria* a mixture of Religions, and though they feared the LORD, yet they served their graven Images; and for this cause the Jews held the Samaritans in great Abomination.

HAVING thus accounted for the Difference between the Jews and the *Samaritans*, and whence it was that the Woman of *Samaria* came to refuse the Jewish Stranger a draught of Water; I shall lead your Contemplations through the rest of the Story, and from this Conference, so useful to all Christians, I shall make some Observations, and Inferences, for our own Improvement.

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THE next thing then that comes under our Consideration is, what Reply our Saviour made to so barbarous uncivil Language, so cross a Speech; he does not set his Wit against her, and expostulate, as we are apt to do with one another, upon any unneighbourly, unnatural Treatment: What refuse me a little Water! I could not have expected such inhuman Usage upon Earth: This is a Punishment peculiar, one would think, to Hell alone, to be deny'd a drop of Water; I am resolv'd to be even with thee, and resent this unkind Dealing; I will retaliate the Discourtesy, I will serve thee in thy own kind, and deny thee, what is in my Power to give, the more refreshing, more material, more comfortable Waters of eternal Life.

No! the Blessed JESUS, who went about doing Good, and even Good for Evil, does not enter into the matter of Dispute, the Difference that was then between the *Jews*, and the *Samaritans*, is far from dealing with Her, as she dealt with Him, and purposing only to gain the Woman's Soul, which he thirsted for more than Water, he takes this seasonable Occasion to discourse of the Fountain of Living Waters, where she, where you, and I, and every one of us, may happily quench our spiritual

Thirst; therefore with a gracious Answer, that carries with it a gentle Rebuke, mix'd with much Mercy, which favours of Heaven, and declares the Author to be more than Man: He thus replies to the Woman, in the Verse following the Text, *If thou knewest the gift of GOD, and who it is that saith unto thee give me to drink, thou woudst have ask'd of him, and he would have given thee living water.*

THE Woman, who thought herself very witty, in her reasoning with our Saviour, being utterly ignorant of the great difference between the spiritual Water for a Man's Soul, that will preserve it to everlasting Life, and the temporal Water, for the Beasts that perish; or thinking at least, that this Well of *Jacob*, had as much Virtue, as that of CHRIST could pretend to have; she scornfully rejects the gracious Offer, and scoffingly demands: Art thou greater than our Father *Jacob*, who gave us the Well, and drank thereof himself, and his Children, and his Cattle? And when our Saviour proceeded in his Argument, to distinguish between the two Natures of the several Waters, *Whosoever drinketh of this water, shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; the*
 Woman,

Woman, with the same scoffing Air, seems to make a Jest of this new, this strange Water, and very pertly asks: *I pray give me of that water, that I may not thirst, neither come hither to draw*: As if she had said, that wou'd be fine indeed, cou'd you give me such Water as you talk of, what a deal of Trouble would it save me? I need not come here so often, and so far for this; pray then let me but see, let me taste the Water, you say has such a noble Quality.

BUT when the great Physician of her Soul began to discourse her, about her pretended Husbands, telling her that he whom she then us'd as her Husband, was not her Husband; and had ransack'd all the secret Passages of her Life, and set before her Eyes a long Detail, a History of all her Actions, and open'd the Scene of her wicked and lewd Conversation, from her Youth, to her old Age; she being conscious to herself, that all was true, and just, that he laid to her Charge; there was now no room for jesting, she grows serious, perceives him to be a Prophet, and is convinc'd, that he who told her all things, could be no less than CHRIST; and being touch'd with Remorse of Conscience, and awaken'd from a long sleep in Sin and Security;

Security ; she straight enquires after the right way of Worship, and the true method of Salvation, becomes very impatient to know where that living Water runs, whether in *Jerusalem*, or *Samaria* ; and she who before entertain'd the Saviour of the World, with such Inhumanity and Scorn, now lies humbly prostrate at his Feet.

Lo! the wonderful Change, a Conversion agreeable ; and a Success answerable to the gracious Design of the Conference, and the Purpose of a Redeemer ; she that before wallow'd in the filthy Puddle of Uncleanneſs, is now panting after the Dew of Heaven, and the Waters of Purity ; and longs to quench her holy Thirst at the Spring head, and Fountain of Living Water.

HAVING thus given you a short Account of what paſs'd between our Saviour, and the Woman of *Samaria*, I ſhall proceed to make ſome Obſervations, and draw Inferences for our own Improvement.

THE Story naturally leads us to obſerve in the firſt Place, what Diſagreement, and Diſaffection, a diverſity of Religion had bred between the *Jews*, and the *Samaritans* ; and we ſee here one Inſtance, to what a Pitch of Spite and Envy, the difference

ference of Parties, and Opinions, is able to raise the Corruption of human Nature: The *Jews* held the *Samaritans* in Contempt, and wou'd have nothing to do with them; and now a *Samaritan* seems overjoy'd, that she has an Opportunity to be even with CHRIST, who is one of the *Jewish* Nation; the barbarous cruel Woman, full of Resentment for the Disrespect, that herself and her Neighbours were treated with, refuses the poor Courtesy of a little common Water: Sure it cannot be justifiable, thus to remember past Unkindnesses, when we have an Object of Pity and Compassion presented to us: The *Jews* might justify themselves for not being too familiar with the *Samaritans*, as they were Idolaters, but sure they went too far in refusing Traffick and Commerce with them; and this our Saviour shews to be an unreasonable Separation, by his sending his Disciples unto their City to buy Meat.

It may be expedient to keep a Distance from Persons corrupt, either in Principle or Conversation: We have a Commandment in the 10th Verse, of the 2d Epistle of *John*; to this Purpose.— *If there come any unto you, and bring not the doctrine of CHRIST, receive him not into your house, neither bid him God speed: It may do*

do a bad Man some good, when he sees Men shun and avoid him, as *John* did *Corinthus* in the Bath.

BUT we must retire into a Desert, we must go out of the World, if we wou'd utterly avoid the Company and Conversation of wicked Men; our Affairs, our Commerce, and our Business in the World, render Correspondence necessary with all sorts of People, and People of all sorts of Opinions; we need not be too familiar with a very bad Man, least we countenance Vice, and be in a manner Partakers of other Mens Sins; and the Doctrine of the Text, which seems to direct us how to behave towards different Sects, and different Parties, teaches us an useful Lesson, that however we may differ with a Dissenter, in point of Principle, and ways of Worship, in which we ought to be stedfast and immovable, and as ready to give a good Account of the Faith, and the Hope that is in us; yet can it by no means be justifiable to refuse common Civilities, and neighbourly Offices: The Difference and Dispute, must be with the Principle, not with the Man, and it wou'd be a Reflection on our Religion, and a Reproach to Christianity, to talk of high and exalted Notions, and Doctrines, reveal'd from Heaven, and yet be wanting
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to the Dictates of mere Nature, and what even Humanity does require.

WE that are the Ministers of the Gospel, shou'd be wanting to you and ourselves, if we did not recommend on Earth Peace, and good Will to Men. As the Apostle besought his *Corinthians*, so we are to beseech our Hearers, to have no Schisms and Divisions amongst them, but to keep the Unity of the Spirit in the Bond of Peace; and are taught in our most excellent Form of Common-Prayer, to pray GOD to bring into the way of Truth all such as have erred and are deceived.

As there will be differences in Opinions as in Features, we cannot help thinking different Ways; but every one ought to be very careful to inform his Judgment, and guide his Conscience the best he can, lest he be guilty of a causeless Separation which is the Sin of Schism; but it would be hard, there would be no living, if every Dispute were to be manag'd with Heat, or every Argument attended with a Duel. We must make all the Allowances possible for the different Sentiments of one another, for the Passions, Frailties, and Weaknesses, of human Nature; and tho' there may be a diversity of Notions, yet should there be

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always an Unity of Affection, and then how happy might we make one another.

As our Condition is in the World we are made to depend one upon another, the meanest Person may be useful to the greatest; our blessed LORD you see, as Man, was beholding to an ordinary Woman for a little Water; Society does consist of different Members, which, as in the natural Body, are serviceable to one another; and we must have a Care how we deny a seasonable Help to any that may stand in need, lest it be our own Case, and we may want as good a Turn. If common Humanity inspires us with Affection and Tenderneſs, ſure the Gospel of Peace, Love, and Unity, muſt advance human Nature to more ſublime, more refin'd Sentiments.

THE great Deſign of our Saviour's taking our Nature upon him, was in order to reconcile GOD to Man, to break down the Partition-Wall that was between Jew and Gentile, and to recommend an Union of Men together. It is the Apoſtle's Inference in the 4th Chapter of the 1ſt Epiſtle of St. John, ver. 11. *If GOD ſo loved us, we ought alſo to love one another.*

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HE assigns that Love which seem'd naturally to be owing to himself for the Use and Benefit of those he left behind, as standing more in need of sociable and mutual Comforts while they continu'd among the Thorns and Briars, the Perplexities and Entanglements of this Wilderness here below ; whatever Tokens of Love and Friendship we shew to one another, he looks upon as Rays of the divine Love that are reflected back again upon himself. The Kindness and Charity we confer upon our Brethren, CHRIST assures us he takes as done unto Himself, *In that ye have done it to my Brethren, ye have done it unto me.*

OUR blessed LORD (whose Disciples we pretend to be) has told us, that the name of Christian, or Disciple of CHRIST, will stand us in little stead ; but has given us a Test whereby we are to prove that we are true Men and no Hypocrites. *By this all men know that ye are my Disciples if ye have love one to another,* John xiii. 35.

WITH what Face dare we profess ourselves Christians, if at the same time we want the Character that our tender and loving LORD has given us, as the Badge

of our most Holy Religion. CHRIST came unto the World to plant Society as well as Religion; and his being born for us shews we are not born for ourselves, but, being made up of Infirmities, to help one another.

NATURAL Religion dictates to us the common Duties of Humanity, but the Christian Religion improves upon Nature, and binds us together with the stronger Bands of a spiritual Relation. Hereon are grounded those Precepts of the Gospel of Peace and Reconciliation, *That we do unto others as we would they should do unto us, and that we love our neighbour as ourselves.*

THE great Lover of Souls has given us, in a special Manner, a new Commandment that comprehends both the Law and the Gospel; *A new commandment I give unto you, that ye love one another,* John xiii. 34.

WE are now to all Men that which one Jew was to another, yea more than such, as Christianity has laid greater Obligations (than *Judaism* could possibly pretend to engage its Professors,) to Love and Charity; and that we might be left without

out the Excuse of partial Distinctions, our LORD himself has expounded the Object of our Love and Charity, by resolving the Question of a *Jewish* Lawyer, and putting a Case whereby he forc'd a Confession, that even a *Samaritan*, shewing Compassion to a *Jew*, did acquit himself as a good Neighbour to him; and consequently that mutual Acts of Charity, and neighbourly good Offices, were due from a *Jew* to a *Samaritan*, and that he is our Neighbour to whomsoever we may be useful.

SECONDLY, The gracious and soft Answer of our Saviour to this churlish Woman after such unkind Usage, calls for our next Remark; and serves as a noble Instance to all Christians, who are to follow the Example of our Saviour; and a reasonable Instruction at all times and in all places to recompense Good for Evil, and *to heap coals of fire upon an enemy's head*, that is, to melt him into Temper and Complaisance by Courtesy and Loving-Kindness.

THO' the Woman was so cross as to refuse a little Water to our Saviour, tho' she was so short in point of Civility and good Nature, yet you see the Usage meets with

with no unkind Return; but he lets her to understand, that if she would but ask of him, he was ready to give her a more valuable Water, a living Water, a spiritual Water, a Water that would keep for ever. The Water in that Well could but quench a bodily Thirst for the present, that would return again; but the Water that CHRIST could give her was of a heavenly Nature, that whoever drank of it would no more thirst after earthly Water.

CHRIST here takes occasion from the Well of Water to talk of the spiritual Water in an allegorical Way, and makes an earthly Matter minister heavenly Meditation. By this Gift of GOD is understood the Excellency of CHRIST, and his Grace; CHRIST is here the Fountain of all Happiness; he speaks here in a figurative Way, as when he speaks in the 6th Chapter, *My flesh is meat indeed, and my blood is drink indeed.*

As the spring Water is generally of excellent Virtue, above all other Waters, to cool our Heat; and the Well of Water in this place, particularly famous for the cure of many Distempers; so there is a Virtue in CHRIST's Blood, to which the Sinner may resort in his greatest Drought; and when

when he labours, and is heavy laden with the burden of his Sins, he shall find Rest for his Soul.

DRINK deep then of the living Water; and be as constant within these Doors, as regular in the Chappel, as at the Well without; and as believing that your Prayers in this place of Worship, offer'd up to Heaven, will bring down a Blessing, that gives a healing Virtue to every Glass: And indeed without a Blessing, all your Draughts of Water will be of none Effect.

THUS we read the Prophet *David thirsted for God*, Psal. xlii. 2. *for the living God; whom had he in Heaven but him? and there was none upon earth, that he could desire besides him.* Hence the Prophet *Jeremiah* calls upon us, Chap. lv. Ver. i. *Ho! e'ery one that thirsteth, come ye to the waters:* And here CHRIST makes a Tender of the great gift of God in himself to the Woman of *Samaria*, and offers a Return of the greatest Good, for her evil Dealings; which shou'd teach us, and it is an Apostle's advice, *not to be overcome of evil, but to overcome evil with good.*

THERE

THERE is a way, that seldom fails, to get the better of thy Enemy; do him that hath wrong'd thee a good Turn, he will be ashamed that is so oblig'd, and will not have it in his Inclination, if it were in his Power again, to hurt thee.

THEREFORE, *if thine enemy hunger, feed him; if he thirst, give him drink; so shalt thou heap coals of fire upon his head, and he will be no more thy Enemy, but thy Friend.*

THIRDLY. Let me observe to you, in the third Place, what indeed is the great end of Preaching; the vast and wide difference between Heavenly, and Earthly things, which are distinguish'd in this Conference, after this Manner: *Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water, that I shall give him, shall never thirst.*

WHAT is affirm'd by our Blessed Lord, concerning the Water of *Jacob's-Well*, will hold good, as to every other thing whatsoever here on Earth; nothing in this World can give full Content to the Soul of Man.

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HE that hath drank of the Waters of Pleasure, or of Profit, shall thirst again, nay more afterward, than before; for before he drank, he had some Pleasure in Hope, some Satisfaction in Conceit, and Expectation; but the Event shows, he is miserably disappointed: He finds it too truly verify'd, what the Prophet *Isaiah* told him, Chap. lv. Ver. 2. *That he laid out his money, but not for bread, and his labour without being satisfy'd.*

ALL earthly things are sweeter in the Prospect, than in the Enjoyment. It has been observ'd of the World, that it cannot fill the triangular Heart, no more than a Circle can fill a Triangle, for still there will be some empty Corners.

Go then, thou Worldling, get of earthly things what thou canst, and delight thyself in Fools Paradise; but remember in the End, thy Thirst will be greater, thy bread will prove gravel, thy honey gall, and thy wine vinegar; our Souls can find no more rest in any earthly thing, than *Noah's Dove* when out of the Ark: Therefore as she return'd to the Ark, so must we return to that God, that made us for himself.

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IT is observ'd in Conveyances of Waters, so far as the Water descends, so far will it also ascend; now this Water, it descends from Heaven, and therefore will thither return again: and as the Water in the Rock follow'd the *Israelites* into the Land of *Canaan*, so this Water that comes from CHRIST, figur'd by that Rock, 1 *Cor. x.* will follow us to the heavenly *Canaan*; during our Pilgrimage here on Earth, a little will serve us by the Way to quench our Thirst, 'till we come to that Place, where we shall hunger and thirst no more.

HERE we are all but Travellers and Pilgrims, and seek for a better Country; we may and must take a little Refreshment, as we go along: and as JESUS, wearied with his Journey, sat down on the Well, and ask'd for Water to drink, so must we sit down to eat, and to drink: but let us not take up our Rest here; let us up again, let us not set our Hearts too much upon worldly Comforts; let us use our Country, as our Saviour did *Samaria*, pass through it, and have our Faces, as our Saviour had toward *Jerusalem*, toward our native Country, our everlasting Mansions.

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LET us place all Creature-Comforts in subordination to our future Expectations, use the good Things that GOD gives us to enjoy with Cheerfulness and Innocence ; and *so pass thro' things temporal, that we lose not the things eternal.*

THERE are many more Observations and Inferences that might be made from this useful Story, which I have not time to enumerate, and shall conclude my Discourse with a general Exhortation, that you ponder in your Minds, what you have heard this Day, and what you may learn by this Story, and improve it to your Advantage, both in respect to GOD, and Man, to your present Quiet, and future Profit another day.

LET us all learn from the Woman of *Samaria*, and especially those of her own Sex, to avoid the Scandal of Lewdness, Contradiction, or ill Nature ; but by a modest and obliging Carriage, and a becoming Language, make the Virtues of the Mind correspondent with the Beauties of the Body ; and adorn themselves with an agreeable and chaste Conversation, which will more adorn them than that outward adorning of plaiting the Hair, and of wear-

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ing of Gold, or putting on of Apparel : and let those who have given any Offence, that have degenerated either from the fam'd Tenderneſs, or commendable Modetty of the Sex, with this Woman of *Samaria*, let them remember to become as good Converts, as was this *Samaritan*.

BUT above all, let us copy after the Example of the bleſſed JESUS, that Forbearance and long Suffering, ſo viſible and eminent in this paſſage of his Life : and tho' little petty Diſputes will happen by Accidents, and through ſudden Heats and Paſſions between Neighbours, even between Friends, nay even between the Husband and the Wife ; yet theſe, like Clouds, muſt paſs over, and we muſt return to ourſelves and become one again.

WE live here in a Vale of Miſery, where we meet with a Thouſand petty Croſſes and Troubles in the common Road of our Lives, poor Things perhaps in themſelves, and if rationally conſider'd by us very Trifles and Vanity, and yet able to bring Vexation upon our impatient Spirits ; even what we call Diverſion or Paſtime, does often by ſome Chance or Accident, we daily ſee it, make Men to fret, to loſe their
Temper

Temper, and speak unadvised with their Lips.

WE are expos'd to manifold Injuries, Contempts, and Disgraces, many times without Cause, or sometimes it may be for a good Cause. Now these kind of Sufferings are very ungrateful to Flesh and Blood, we have need therefore of a great deal of Patience to bear them.

WE converse with Men of different Spirits and Tempers, some Fiery and Furious, others Sullen and Sluggish, some Ignorant, some Proud, some Fickle and Humoursome, all subject to Passions and Infirmities of one kind or other; and indeed such is the wondrous variety of Constitutions and Dispositions in Men and Women, that as they relish with divers Palates, so they seem as much diversified in Sentiments and Notions. That all our Actions are liable to various Constructions, that whatever we say or do will be commended by some and condemn'd by others, that in this unaccountable Difference of Opinions no body can be able by the most prudent Conduct to please all, or ever avoid the fatal Rocks of Prejudice and Envy.

AND

AND in this Case what are we to do? Why we must upon all Occasions summon up the Powers of Religion to our Aid, and labour all we can after an Evenness of Temper and Tranquility of Spirit; we must remember we are but Men, weak and frail Men, and make allowance for Passions and Prejudices, to frame our Conversation to the Weakness of our Brethren, and so to bear what we cannot remedy.

WE are oblig'd as much as in us lies to live peaceably with all Men, to do every one his Part to advance Peace, by performing carefully the Duties of Love, Charity, and Good-Will to all, by doing good Offices and yielding due Respects to all according to their Place and Power, Quality and Condition, by abstaining from all rigorous and injurious Dealings toward all, not going to Law for every little Trespas or hasty Word; but *laying aside all anger, malice, and revenge, and putting on bowels of mercy and Kindness, forbearing one another, and forgiving one another, even as GOD for CHRIST's sake hath forgiven us.*

THAT

THAT so having our Principles peaceable, and our Lives and Conversations blameless and harmless, we may live with tolerable Quiet and Satisfaction in the World, and in the happy Assurance of the divine Favour, pass with Cheerfulness by the Waters of Comfort, and in the Ways of Righteousness to the Kingdom of Peace and Glory.

To which blessed State, &c.

F I N I S.



*Books lately Printed for STEPHEN AUSTEN, at
the Angel and Bible in St. Paul's Church yard.*

THE Conference between King AGRIPPA and St. PAUL :
Set forth in a Sermon Preach'd at *Westram* in *Kent* :
On Sunday July the 6th 1729. By George Lewis A. M. Vicar
of *Westram*.

EXANTHEMATOLOGIA: Or, An Attempt to
give a Rational Account of ERUPTIVE FEVERS,
especially of the MEASLES and SMALL-POX. In
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fection, Fevers of all Kinds in general; and of such in
particular as are Morbillous, with Spots; or Variolous,
with Pustles: And in Specie, of most of the spurious
Sorts mention'd in Books, and met with in Practice, with
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